At this gathering of people, ~~xxxxx~~ virtually a potlatch, Smao n validated for himself the name~~x~~ Anuqptalaix, "What fill people." He chose this name in con- with reference to sequence of the countless salmon caught in his weir.

Smao n next travelled to Bella Bella seeking a wife. His fame and wealth ~~was~~ were so well known that he was able to wed Tłakwaitł, the daughter of a powerful chief. She had the valued prerogative of wailing, a right which had been duly validated by presents. Her father told her that when she was going with Smao n to Kimsquit she would pass Yuyul mx, a man who had been turned to stone at the mouth of the Kimsquit River, and that unless she wailed as she passed him her children would be unable to enjoy this prerogative. The reason for this injunction is not now understood, it is merely recognized that as Yuyul mx ~~became~~ turned to stone near Smao n's home he became, in some manner, a kwałt nta. As the canoe bearing Tłakwaitł passed Yuyul mx she began to wail and weep, nor could her husband soothe her. He, for his part, told his herald, whose name was Nustłiuq, to call out as follows:

"Hello! Kwałt ntao. Our chief has married a Bella Bella woman, as you are his kwałt nta, so are you here."

When Nustłiuq had called this a second time the stone~~m~~ man answered. ~~xxxx~~

Tłakwaitł brought her husband several valuable prerogatives, a s saok dance with the large cone-shaped whistles, ~~xxx~~ several kusiut dance rights, and some dyed cedar-bark. According to one of Smao n's descendants, this is how the s saok ritual reached Kimsquit. Among the Bella Bella whales can only be eaten by chiefs, and ~~xxxxxxxxxxxxx~~ Smao n received this right from his father-in-law. The latter also gave his son-in-law a dead whale, ~~whi~~ ch they towed behind the canoe towards Kimsquit. But Smao n knew that his people would object to a whale being brought into the river since there was a firm belief that ~~that~~ it would drive away the salmon. Accordingly, he beached the carcass in the fiord and there dried the meat in ~~the~~ smoke.

Smao n now determined to give an elaborate potlatch at which he planned to portray his prerogative with regard to the whale. After some search he decided to build his new house ~~xx~~ of the semi-subterranean type, and when it was finished he had the design of a whale painted on the back wall. He invited guests from all parts of the coast and validated by valuable presents to them a new name which he

had chosen for himself, Nusapania sta, "The Place for Catching Salmon." This name was applicable because his house was built on the west bank of the Kinsquit River at a good place for catching salmon.

Smao n next went to the land of the X xais Indians, a branch of the Carriers living nort-east of Kimsquit, where he married Wat s, the daughter of a chief. From her he received the right to use a ~~mx~~ n form of s saok whistle that imitated the voice of a deer. It was impossible to learn details of this whistle since my informant had never used it in his potlatches and consequently claimed to be unwilling to tell the facts ~~in consequence.~~ Soon afte his return with his bride, Smao n called guests from far and near to another potlatch, at which he duly validated the name xtlikmosaix, "The Circuit." He chose this ~~name~~ with reference to his first travels when seeking a suitable place to settle. He used his own discretion in choosing the name.

About this time Smao n married yet another woman, daughter of a Salmon River chief. These marriages so increased his wealth and fame that he was able to give numerous potlatches and validate several names which he ~~mx~~ chose for himself from incidents that had happened to him ~~mx~~ since reaching this world. Among these names were:

S nxalotla; a s saok ~~name~~ term meaning "Sun". He chose ~~this~~ name in consequence of his transformation to the sun when first travelling around the world. At one potlatch he performed a s saok dance with respect to this name.

xxalxotsaix: a chief's name which he took when he gave away valuable presents. It means "The Going Around", and refers again to his circuit of the world.

Alqox nk m: a chief's name which he validated by valuable presents. X It means, "The Shelterer", a reference to the manner in which he sheltered his raven brother beneath his eagle wings when he first came to earth.

M Omqomkil ka lacked his brother's power and ability, so he married only one wife. Her name was Tlaxwos, also called Snutkanals, the ~~daughter~~ sister of Noakila.(1) Ever since that time there have been intermarriages between the people of the Kimsquit and Salmon Rivers, as if this first marriage had "Opened the Way."

(1). See page .

Although the Bella Coola is sufficiently logical to demand an explanation for everything, once a belief has been formulated he ceases to inquire whether it is possible. Thus, in all these accounts of the first people of the world the reader wonders how it was that there were enough people in the world so soon after its settlement to make potlatches possible. Who were the musicians? Who formed the bulk of the guests? Such questions do not strike the Bella Coola as obvious; the stories have been handed down as facts, he believes them, and thinks no more about the subject. If a question should be asked him, he would merely say that the people must have increased very rapidly, and add that anything was possible in those early days before man had lost his supernatural power.

After some time, though whether before or after his fourth marriage is not known, Sximana bore Smao n a son. And within a few years he had a large family. Owing to his great wealth he was able to give numerous potlatches, at which he validated names for his children. One of these was called As xan m, ~~which was~~ the name he had given to his salmon-weir. ~~This name~~ It has been used by his descendants as a child's name ever since. As time went on, his children grew into manhood and he validated for them seats in the house. He also arranged marriages for them. His eldest son, whose mother was Sximana, had the names ~~Lalo~~ Laloxman a, the meaning of which is unknown, and Alkuskman aix, "The most important of all chiefs' sons." Smao n had arranged marriages for this young man with four women, but ~~L~~ Laloxman a was so ugly that only one of his wives, ugly as himself, would have anything to do with him. His only real friend was a younger brother, aged about twelve years, who was his constant companion. The brother's name was Alkexa.

One day ~~Lalo~~ Laloxman a became so embittered and disgusted at his own ugliness that he went away, determined never to return, and not caring whither he went. As provisions he carried only a goat bladder filled with goat marrow. This prevents hunger and is never exhausted, no matter how long the hunter may be absent. Alkexa saw his elder brother depart and determined to accompany him. ~~Lalo~~ Laloxman a allowed him to come with him for about ten miles, up the valley of the Kimsquit River, where he shot some mergansers which he asked Alkexa to take l a present to his parents. Alkexa was unwilling, nor could he be dissuaded from following, even

when ~~Laloxman~~ a told him he was going off to die.

So the two camped for the night, and next morning continued their journey up the valley of the Kimsquit River, a region then unknown. ~~Laloxman~~ a was very sad at the thought of the hardships which his younger brother would have to endure, but he could see no way in which to persuade him to return. On and on they pressed, camping at night, their only food being the goat marrow which ~~Laloxman~~ a carried. Far up the river they followed an affluent from the left, and from its valley climbed the bare mountainx which, though they knew it not, is the watershed between the Kimsquit and Kitlobe Rivers. Here,above the tree-line, they met a wolf. It lowered its ears, hummed, walked a few paces along a path, stopped and lookedx back, is if it wished to guide the two wanderers. They decided to follow the animal which, once assured that the two were actually following, led them down a path on the further side of the mountain. After ~~some time~~ a while they saw some gulls, a cheering sight since it presaged a river. On and on they went, till at dusk they cam^e to a streamx, the head-waters of the Kitlobe River, though of this they were ignorant. Here they met Sa tma.

"Where are you going?" the supernatural one asked. "I can see by your faces that you are melancholy."

~~Laloxman~~ a told him all his woes, how his wives had deserted him xx on account of his ugliness, and how accordingly he had wandered away, careless of his fate. Sa tma inserted his fingers in ~~Laloxman~~ a's mouth and the latter vomitted. Sa tma examined the vomit and found some of the water in which dry dogx salmon had been soaked.

"That is why your wives left you," he said. "It is filthy stuff, no wonder they would not let you come close to them. But I ~~shall~~ will beautify you."

Sa tma first massagedxxxxxxxx ~~Laloxman~~ a's face, until ~~he~~ it was ~~very handsome.~~ comely Then the supernatural one rubbed his whole body so that, when he had finished, the ugly youth had been changed to a very handsome one. Finally ~~&~~ ~~Laloxman~~ a passed between Sa tma's legs, went around his body, sunwise, and again passed between his legs. He did this four times, thereby ~~makingxhimxa~~ , and Sa tma gave him a shaman. his own stick, which had the power of life and death.

"Now," said Sa tma, "I know that you ~~were~~ are married to four women, but ~~that~~ only one of them ~~was~~ has been faithful to you. When you return home, handsome as you are, your wives will all ask you to take them back, but you must cherish only the ugly one, she who was faithful to you when you ~~yourself~~ were repulsive. You will be able to make her beautiful, even as you yourself are."

When he had said this, Sa tma vanished.

Still guided by the wolf, the two brothers continued their journey and at evening reached the district on the Kitlobe River known as Tniqo. Here they spent the night in a large cave. In the morning the trail was so bad that Adkem decided not to attempt going any further. Łałoxman a divided his goat marrow with him and told his brother he would not be long absent. On he went, confident that he would soon come to a settlement because Sa tma had told him there was one on the river. Presently he saw trees that had been felled by axes, then smoke, and finally a village on the opposite bank of the river. Here the wolf left him.

Łałoxman a had carried with him on his travels a bear-skin blanket and some eagle down. He put these on, and went to a spot immediately opposite the village. Some children were the first to notice him, and they ran home saying that they had seen a supernatural being; this was because Łałoxman a was so beautiful and because the children could not understand his speech. The Kitlobe chief, K psalopst, bade some of his people ferry the stranger across the river, and when this was done, he welcomed Łałoxman a to his house. All the people gathered in his house to see the stranger guest; it was the first time that the people of Kimsquit and Kitlobe knew of each other. Owing to his supernatural power, Łałoxman a was able to talk to them, and when he mentioned his father's name, Smao n, they all knew of him, his fame had travelled even to that distant spot. (1). K psalopst asked him whether he wished a wife, and when Łałoxman a answered in the affirmative, he allowed him to marry his daughter Wis mkil k.

For two years Łałoxman a dwelt in Kitlobe, until he spoke the language perfectly and was regarded as one of themselves. By this t me he had two children, the eldest a ~~girl~~ boy named ~~Wan~~ Qaiyu, and the younger a girl named Wanqł. At this time he

(1) The myth does not explain how the Kitlobe people had heard of Smao n if this was the first time they had heard of Kimsquit.

thought of Alkexa, waiting in the cave on the upper waters of the river which he now knew was the Tsi is, Kitlobe, and of his parents who must long ago have abandoned all hope ~~for~~ of hearing about their missing sons. He told his friends that he wished to return, and told them of his brother. A number of his friends volunteered to go with him, so when Halokwan a sat out he was accompanied ~~xxxxx~~ not only by his wife, his children, and four slaves belonging to his father-in-law, but also by a large number of young Kitlobe men. Knowing the route, they reached the cave within a single day. But instead of finding Alkexa, all that was there ~~was~~ were his bones, scattered by animals. At this his Kitlobe friends lamented, but Halokwan a, unperturbed, merely ~~xxxxxxxxx~~ collected the bones and laid on them the stick he had received from Sa tma. Instantly Alkexa was restored to life, and he rubbed his eyes as if awakening from a heavy sleep. The socket joint from one hip had been carried away by some animal, so that when Alkexa arose he was lame. That is why so many Kitlobe Indians are lame, even to the present day, in spite of the fact that Alkexa himself never visited Kitlobe. The restored youth was very weak from death, so for two days the whole party tarried at the cave, administering strengthening food to ~~him~~ him. To pass the time Halokwan a executed some wonderful paintings on the cave wall, which remain to the present day, as if petrified. When Alkexa was well enough to travel, Halokwan a massaged him to give him beauty equal to his own, and then the whole party continued on their way.

carrying olachen grease, for which Kitlobe is famous, as a present to Smao n.

Meanwhile, in Kimsquit, Smao n and Sximana had long despaired of ever again seeing their sons, and a mourning ceremony was taking place. At this juncture someone saw a party of strangers, and wondered who they might be as they entered the town. There was great rejoicing when the two brothers told their parents who they were, for they had been so transformed that they were unrecognizable. As Sa tma had said, Halokwan a's three ~~ugly~~ wives came rushing up, eager to have him take them back, but he paid no attention to them. ~~But~~ He welcomed only his ugly wife, who had mourned for him, and massaged her until she became the most beautiful of all.

Smao n, delighted at the safe return of his ~~children~~ sons, and proud of Halokwan a's beautiful children, sent invitations far and near to a great potlatch. At this ceremony he validated, with many presents, a seat in the house for Halokwan a. The name

thus confirmed was Spetoal ɬt, "the First Born", a name given to ɬaɬoxman a by Smao n also took this opportunity to validate many names for his numerous grandchildren. After sujourning for some time in Kimsquit, the Kitlobe people returned home, richly laden with gifts.

In the course of time Wis mkil k bore her husband two more children. Smao n continued to prosper and to give potlatches. At one of these he conferred on one of his grandchildren the name Stalt mx, "Chief"x He used his own discretion in the choice of this name, but it at once became an honourable designation on account of the goods expended. ɬaɬoxman a did not wish to forget his Kitlobe friends, so in time he sent two of his children to live there. One of them was Stalt mx, and ever since, that name has remained in Kitlobe. Thus friendly relations between Kimsquit and Kitlobe, first opened by ɬaɬoxman a, have been maintained. There have been frequent marriages between people of these two areas, who all knows of ɬaɬoxman a, and it was only about one hundred and fifty years ago that a Kimsquit woman, Ateqtutɬ by name, was married to a Kitlobe man to repay the original marriage of Wis mkil k.

When Smao n became old he gave yet another potlatch at which he took for himself the name Liɬixwnimut, "The Scatterer". He created this from his own fertile imagination, with reference to the way in which he scattered eagle down when first travelling to the north in eagle form. It has since been used by his descendants when old.

The descendants of Smao n enjoy not only the prerogative of using this myth and the names included in it, but other privileges connected with it. If one of them gives a potlatch he carves the form of a matsqus on the spoons to be used at it, and paints the wall of his house with a whale design. Omqomkil ka's descendants are more likely than others to receive supernatural good fortune (1) from a matsqus. The descendants of bothe brothers have the right, moreover, to hunt on and collect food in the places used by these first ancestors. The areas so authorized are:

Aɬtwolsqamus, the mountain where they first came to earth.

Okqomax, a valley leading into the main valley of the Kimsquit River where Omqomkil ka was accustomed to hunt.

The place in the Kimsquit River where their salmon-weir was erected.

Nutxa ktɬ, a valley where Smao n's wives used to pick berries.

Mutsa kwa, a valley where Smao n'a wives used to pick berries.

The length of this myth and the wealth of detail embodied in it, raises the question of whther it is a myth of the usual type, or represents a combination of several stories strung together and given to the writer by an Indian eager to glorify the traditions of his own ancestors. It was received from Jim Pollard, a Kimsquit Indian, descended from Smao n, and himself the user of this name, a most valuable and reliable informant. Jim is a man of great ability, who has given more potlatches than any other Indian of either Bella Coola or Kimsquit, and who, accordingly has been able to validate very fully his ancestral myths and the names embodied therein. Owing to the deaths of his relatives Jim has been able to use names and portions of this myth which otherwise ould certainly have belonged to others. In this respect, the above myth represents a combined form, but it is a combination quite proper to the Indian mind. In fact, theoretically, every myth would be complete if it were not for the parts possessed by others, and the aim of every wise Bella Coola is to seek the return of these pieces by judicious marriage. Jim has been able to achieve this by the death of his relatives, and the assistance of his wife, herself a descendant of Smao n. Before the coming of the white man and the consequent dwindling of population, it is unlikely that any one man would have the duly validated right to tell a myth of this length, but theoretically it was possible, and might have been done by anyone as superior to his fellows as Jim is to the present Indians of Kimsquit.

Atixw nk: a level tract of country on the bank of the Kimsquit River a few miles from its mouth. No people had landed here for 30 Smao n pre-empted it as a hunting-ground.

Origin Myth of Nuxwɛlst.

Among the first people despatched to this earth were four brothers, Hɛmtcɛt, Waäkɛs, Älkexa and Älkälälis. They came as eagles and settled in Nuxwɛlst, the site of the present Manitou Cannery, Kimsquit. Before leaving Nusmat a Hɛmtcɛt had asked Älquntäm what they should do for a house on this earth and the deity had promised to provide them with one. The first night the brothers slept in the open, but the next morning they found the house completed for them on the shore of the fiord. It was of the semi-subterranean type with a central pit for the fire, surrounded by stagings. Älquntäm had it made peculiar in several respects. When the tide rose, water was forces up through subterranean passages in the rock so that it burst within the house in a miniature water spouts. The upright house posts were carved in representations of Thunder, and the paintings on the back wall were of Snɛnɛq. Echo was there invisible as usual but repeating everyone's speech, while around the house ran countless mice. The name of the house was Nunuqsmäls, "Where water comes from."

After a time when the people had increased on the earth through marriages and births, Hɛmtcɛt invited the chiefs, and there were none but chiefs then on earth, to his house for a potlatch. The guests saw the wonders of the house and marvelled.

Three times Hɛmtcɛt entertained, but when he or his descendants attempted to do so for the fourth time the supernatural power which had been present at the first potlatch vanished; so carpenters were called upon to reproduce the original features. The painting of Snɛnɛq and the carving of Thunder presented no difficulties, though the latter was transferred from the house to the totem-pole without. Masks were made to represent the spouting water and manufactured mice ran on the floor by means of hidden strings. Whenever one of Hɛmtcɛt's descendants gives a potlatch the carpenters are called upon to make things as realistic as possible. This is the origin of most of the potlatch dramatic representations, an imitation of animals, natural phenomena, or strange events in the houses of the first people. My informant states that this is also true of the rites of the Bella Bella, Kitlobe, and the Tsamshian peoples.

Origin Myth of an Unidentified Tribe. (1)

In the beginning of time the supreme god sent down two brothers, Waäk(s and Kwatlnustsa, to Mt. Wa'put, some thirty miles up the Bella Coola River not far from Stu(x. They looked around, not knowing which way to go or what to do. Looking down they saw smoke arising, it was from Alkwi's (2) fire, but they did not know whose it was, because not only were the people few in the land, but no one knew anything about his neighbours. Kwatlnustsa travelled slightly upstream till he heard the sound of beating, at which he was much puzzled. He advanced slowly till he saw a house on the roof of which he cautiously climbed and looked down into the interior. Many people had assembled there; they were land-otters giving a dance, aided by alder sticks which beat time of their own accord. From this sight he became a shaman, and used what he had seen when he was giving a dance of his own. His brother Waäk(s went downstream till he came to a large house at Käkotl(n (3) outside of which stood a huge "bull-head". No one was in this house and Waäk(s took it for his own, as the supreme god had ordained.

Kot Kwatlnustsa

(1) This myth was obtained with great difficulty from an old man suffering from senile decay. It is unquestionably a mere fragment of a longer myth.

(2) See page

(3) This place could not be identified.

LC 2301 A ~~xxxx~~ smaiusta.

Long ago at the time that the world was first populated there were no rivers, they were confined underground in a cavern like prison called Nusmat-lixwaix, the approach to which was barred by a huge boulder. Not only were the rivers confined, but with them were their occupants, including the salmon. First Eagle tried to break this barrier, but was unsuccessful, then Raven succeeded. Since then the Bella Coola River has flowed in its present course.

But the Tcawat River was still in bondage, to the disgust of the olachen who wished to travel up it to the home of the chief, Qwamaxa l s. The second Carpenter, ulak, took pity on them by breaking the barrier permitting them to reach his home.

Origin Myth of Owiki.

In the beginning of time Älquntäm decreed that four brothers should be sent down to this earth. The eldest, whose name was Älkälälis, gazed down from a hole in Nusmät'a and told his younger brothers to wait while he went ahead to make a reconnaisance. He took the form of a wolf, and as soon as he had reached the earth went far to the east, where he obtained some abalone shells. Then he returned to Älquntäm's house, left his spoil with his brothers, and again went off alone, to the west. This time, he brought back some copper. After this all were ready to start, and the four assumed the form of wolves and went down to Calvert Island, Owiki, as the Bella Bella call it. Here they assumed human form and their wolf cloaks floated back aloft.

Älquntäm did not give them food to carry with them, but he told them they would find sea-lions waiting to be killed on Sea-lion Island. Accordingly they hunted on that island, as their descendants, the people of Owiki have done to this day.

Älquntäm had given Älkälälis a box containing some of the cone-shaped whistles used in s'saok dances. The three elder brothers decided that they alone should perform the s'saok ceremonial and that, accordingly, their younger brother should be kept in ignorance of the contents of the box, as uninitiated people are at the present time. He was a mere boy and his older brothers used to leave him at home when they went hunting, but they had given him the most explicit instructions not to open the carefully roped box, containing their treasures.

All went well for some time, but finally the boy yielded to temptation and opened the box. His brothers returned unexpectedly, and found him examining the whistles, with his head almost out of sight in the box. They decided to kill him at once; crawled up, and closed the cover of the box on his head. The three sat on the box until life was extinct. Then they laid the body on the ground behind the fire before them and sent one of their number out to gather three small pliant sticks. When this was done they covered the corpse

with eagles' feathers and sat on the ground around it, raising and lowering the sticks as if they were throwing objects into the air. As they did so the feathers began to move, gradually ~~lifting~~ rising in the air until some passed through the roof. It was as if a miniature whirlwind of gentle power were agitating them. As the three brothers continued to use the sticks the corpse itself began to move, finally disintergrating into the eagles' feathers and passing through the roof. As it did so the three said:

"Go back whence we came. Ye ....."
Since that time the people of Owiki have disposed of their dead in this manner.

This myth is important since it embodies an account of the disappearance of a corpse through a roof, a method of removal of the dead now practiced by the Bella Coola in the case of chiefs. This method is recognized by the Bella Coola to have been a recent introduction from either Bella Bella or Rivers Inlet to Tal'io, ~~and~~ thence to Bella Coola. Judging from this myth, it would appear that such a method of removal of a corpse must be considered as originally a prerogative embodied in a myth, although it ~~[illegible]~~ has ceased to be regarded as such in Bella Coola. When the rite is carried out it is not considered improper to have ropes plainly in evidence, which support the view that the concept involved is that of imitating an ancient action, rather than of actually deceiving the spectators. According to my informant, this is the only myth of this type current in Bella Coola though he states that such are common in Bella Bella. It was obtained by the marriage of one of his ancestors to a woman of Owiki, and was used as theme for the cry-sing at the death of his sister.

The first Älkälälis brought with him from above not only the right to a s!saok dance, but also a Cannibal Kusiut dance with the name Laknus, a Bella Bella name. He had , moreover, the rare power of alternating between kusiut and s!saok rites on alternate nights.

An early Bella Bella Myth transmitted by Marriage to Bella Coola.

In the beginning when the population of the earth consisted of the few people who had come down from above, Yulätimut went to the Bella Bella town, Qoqoyat, where as was common at that ~~ancient time~~ period, people had no houses, but were sheltered under huge trees which Ätquntäm had placed there for that purpose. Yulätimut was in the form of a man at the time and fell in love with a maiden of the town. He asked her father, Nä'tci, who agreed to the match and the two were married. The husband never slept with his wife; when he wished children he merely willed that they should be born, and the desired result was accomplished, until the couple had a large family. Yulätimut made many things for his father-in-law who had descended from above ill equipped with the necessities of life. Nättci asked his son-in-law for a canoe, and the carpenter agreed to make him a supernatural one by means of his great power. He built a large and strong craft that had the power of changing into a salmon; when such a change was desired a salmon's back merely grew over the canoe.

Yulätimut had brought with him from above the ability to make models of creatures living in Nusmäta, and to animate them on this earth. The salmon canoe was an qxnutlxämlaix, the supernatural name of the sqsiutl, ~~which~~ one that Yulätimut, himself, had made on this earth. In Yulätimut's Bella Bella house there were wonderful carvings: boxes, rafters, door-posts, dishes, all ~~were~~ elaborately decorated. This house fell down a comparatively short time ago, after being in existance for an incalculable period. Yulätimut also made the trees. The construction of ~~trees~~ these and so many boxes that they became a house, ~~by Yulätimut was~~ became the theme of a Nusqalst sqsnok myth. It was recently changed to a kusiut rite. The Bella Bella have derived their great skill in carpentry from Yulätimut's residence among them at the beginning of time.

Yulätimut's father-in-law explained that he wanted a canoe in order to roam the world to see whether other people lived in it; if so, he proposed

to study their customs and to transmit any of value to his numerous descendants. The canoe had the power of travelling in a straight line; if a mountain blocked its passage, ~~the canoe~~ craft it tunnelled a way through, causing landslides. Nä'tci first travelled south. Whenever his canoe reached a village the inhabitants used to rush out to see it. ~~but~~ it would blink its sisiutl eyes, which changed colour, whereat the earth would shake and the observers fall dead. This method of killing is änusaikaiutslaix, which is ~~accordingly~~ consequently another of the sisiutl's names in the land above. Finally Nä'tci reached the land in the far south ~~where~~ whither Qämai'ts had fled after abandoning Restoration Bay owing to the numerous footsteps which she had found in that area. When the canoe came to the beach near ~~the woman's house~~ where lived it blinked and the world reeled. Kämai'ts emerged from her house, gazed everywhere but at the canoe, and then began to stagger. Summoning all her reserves of power she cast these at the interloper, but the canoe merely raised its back and became a salmon. Nä'tci projected his force against her, and she fell to the earth, overcome, crying out:

"Nä'tci, Nä'tci, stop, come ashore."

As soon as the salmon had taken on the form of a canoe again, Nä'tci went ashore and entered the woman's ~~house~~ home.

She said, "I dwell in the ultimate south, beyond me there is nothing. I have none of the things which you seek except one, a life-box, containing liquid. ~~(1)~~ [10] Who made your canoe?"

He told her and she said, "I know Yulätimut, he is the greatest carpenter of all, the only one able to make such a ~~canoe~~ craft as yours. But he has made it too strong and thereby killed all the people from whom you desired to learn useful arts. ~~and crafts~~. Take this life-box and return to the last village you visited. Dip your finger in the liquid and put it in each ear and nostril of those whom you have slain, and it will revive ~~ify~~ them.

~~(1) [illegible] filled with her own urine.~~

~~(2) A supernatural woman, see page~~

[illegible]

Nä'tci carried out all her instructions at the next village to hers, and was able to restore all to life. In gratitude they gave instructions, and taught him all he wanted to know. Then he retraced his route, stopping at each village, resuscitating the dead and learning their handicrafts, specimens of which he collected for the benefit of the Bella Bella. Finally he returned to his own village where he stored all his acquisitions in his own house, leaving the life-box, alone, in his canoe.

His next journey was to the east; as before, his canoe passing through every obstacle. As before, too, he killed all the people in the villages which he visited. In the ultimate east he found a village where people used abalone shells. He killed the people, then revived them and obtained from them a supply of the shells. Then he repeated what he had done on his southern trip, returning to his starting-point and reviving his other victims, from whom he collected specimens of their crafts and information as to the method of manufacture. He stored his samples in his house again and set out for the west; as before carrying only his life-box with him. Again he slew all whom he saw en route, until he reached the ultimate west where he found a village against which his canoe was powerless, because the houses, streets, and people were of copper.

Nä'tci said, "I shall take for myself the name Kläk"ämot," which means copper in the Bella Bella language."

On his return to Bella Bella he restored to life his victims, and got what he wanted from them. His next expedition was to the north, where, after laying low the inhabitants of the villages through which he passed, he eventually reached ~~a village~~ one where people and houses were of taitaimi, a metal resembling copper but heavier and darker. Here again his canoe was powerless. From this village he turned toward home, collecting information and reviving those he had killed as he went. This was his last expedition. When he returned to Bella Bella Yulätimut told him not to use the canoe any more, and

it went off without human guidance in the shape of a salmon. It ranged over the world and in places dropped scales, which became sisiutl. This is why they are found in the mountains.

Not long after, Yulatimut said to his father-in-law, "Our family has all that it wants. My children, your descendants through your daughter are supplied with all they will want, so I am going back to Nusmat'a."

So he returned to Nusmat'a, whence he had come.

Fragmentary Myth of a Bella Bella Town.

In the beginning the supreme god sent down as a grizzly bear a chief, ɛxlätlɛmlɛq, whose name means "Different from all others". He wished to go to the south-west for his travels, but Mɛsmɛsälänɛx persuaded him to go to the north, to the land of copper. At last he reached that far country where he found a woman, Tsɔmtlɛks, who wished to go to Bella Bella, so ɛxlätlɛmlɛq took her in his canoe. On the return journey the woman several times wished to leave him, but he prevailed on her to stay. They met Noäkila (1) with whom they travelled to Bella Bella. When they came to the bad whirl-pool at Mesatche Nose ɛxlätlɛmlɛq decided to kill it; so he plunged down into the sea but was caught by a devil-fish and apparently killed. Tsɔmtlɛks continued her journey and built a house at Qnumt, near the Bella Bella light-house. That night an owl came and hooted.

"I am ɛxlätlɛmlɛq."

Tsɔmtlɛks accordingly summoned all the Bella Bella chiefs and they prepared to mourn his death, but instead ɛxlätlɛmlɛq, himself came up from the sea to their ceremonial as a grizzly bear and killed many of them.

(1) See page

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The Home of the Dogs.

In the beginning of time, when the earth was first being populated by Älquntäm from above, he sent down not only men, but animals ~~as well~~ also. Among the latter were dogs, who settled opposite Johnny Bay, near Ocean Falls. This place has since been called Äxɛt·i nao Wawàtsuks, "The place inhabited by dogs". Here they increased rapidly, but were always quarrelling and fighting. The (stämx people living in the vicinity decided that it would be a great mistake to allow the dogs to increase out of all reason; so they banded together, attacked the dog town, and killed off its inhabitants. They pulled out the intestines of the slain dogs and threw them on the rocks, where they remain, graved in the stone.

The Name of the Dogs.

In the beginning of time, when Tomcat

SA 2139 Synopses of two smaiustas, of which the stories are lost.

In the beginning Alquntam sent down to Qwosalk, a point west of Kwatna, two men with their respective wives. The men's names were Ye m dj laos and La kwomais, those of the women, alak^{w} and Ilitmai s.

SA 2141 In the beginning of time there came down to Xmaxots, a poiny a little distance below M$\frac{1}{2}$. Nus lst, a woman whose name was Spuxpuxhailaix. Alquntam had given her a kusiut prerogative with a nuskasiutsta peculiar in that it was in four parts, as if there were two in each hand. Their names were S^{y} lxadjutan a, Sxaltutsman a, Siutan i, and S msiutan i. When she danced she wore a wooden head-dress representing the Woodpecker and the masks used in her ceremony represented respectively the sun when it is red, and an eagle.